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# *Sisters*

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## *by and for Gay Women*

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*Beverly Cameron*



## SAN FRANCISCO DAUGHTERS OF BILITIS

### *Statement of Purpose*

...a women's organization to aid the Lesbian in discovering her place in society and to educate society to understand and accept her, without prejudice, and...

1. To encourage and support the Lesbian in her search for her social, economic, personal, interpersonal and vocational identity within society by maintaining and building a library on the themes of homosexuality and women; by providing social functions where she can communicate with others and expand her social world outside the bar scene; and by providing an organized structure through which she can work to change society's limitations upon her lifestyles; by providing a forum for the interchange of ideas and constructive solutions to women's problems.
2. To educate the public to accept and understand the Lesbian as an individual, thereby leading to the breakdown of taboos, prejudices, and limitations on her lifestyle by sponsoring public discussions; by providing individuals as speakers and participants in various forums designed to educate the public; by disseminating educational and rational literature on the Lesbian.
3. To encourage, support and participate in responsible research dealing with homosexuality.
4. To investigate the penal code and to promote changes, in order to provide equitable handling of cases involving homosexuals, with due process of law and without prejudice.

TO SAY AND BELIEVE THAT GAY IS GOOD

---

SAN FRANCISCO DAUGHTERS OF BILITIS, AN AFFILIATE OF

SAN FRANCISCO WOMEN'S CENTERS

P. O. BOX 40247

SAN FRANCISCO, CALIFORNIA 94140





Volume V Number 5

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\* \* \*

Cover picture by Beverly Cameron for  
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\* \* \*

HAVE YOU MOVED? If so, please send us your change  
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us from 10¢ to 25¢ for each returned magazine, and  
you don't get any issue they return so we all lose.



## SISTER FROM THE PULPIT

by

Pat Kelly

Rita Mae Brown is a lesbian-feminist activist, a poet (The Hand That Cradles the Rock & Songs to a Handsome Woman), a novelist (Rubyfruit Jungle) and much, much more. The following article was written after a speech she gave on April 13th in San Francisco.

Standing tall behind the pulpit of Bethany Methodist Church, Rita Mae Brown began to weave a tale of humor, love and heartbreak, with a little anger thrown in. Rita lives in New York City and has been doing tours of various cities to raise funds for a feminist magazine, "Quest." During her stay in the Bay Area she spoke at Scotts, the Full Moon, San Francisco State and of course at Bethany for Daughters of Bilitis. Over 100 women showed up to see Molly Bolt in the flesh--or maybe just to find out what all the fuss was about. They got their answer within five minutes. Rita began with "I feel like a holy lesbian," and said the church was a beautiful place from which to read.

Rita complimented her San Francisco sisters by calling it the cultural center of the women's movement. She feels that San Francisco art supercedes even that of conceited New York. Ms. Brown believes, however, that the art available to the mass audience is still the art of the privileged, and that there are two main forms currently being fed to the public--nostalgia and violent porno--with very little in between. Nostalgia is the older, oppressor generation trying to find what's left of themselves; the sons of the corporate fathers are giving us something far more dangerous in porno violence. She cited "Clockwork Orange" as an example of the ultimate point where man's identity is dependent on degrading and even taking life from women. Between these two forms of



art Rita sees other artists giving us a kind of vague humanism; they are aggressively mediocre and take the columns of newspaper critics, fill them full of Sunday Supplement psychology, and pass it off as great intellectual work. Rita Mae warned feminists against copying the forms of art available today. She urged, too, that we not pattern our art after that of Gertrude Stein or Virginia Wolfe. She said that we should find an art form fitting today's feminists independent of past art accepted by male supremacists. She was not degrading the art of women in the past, but feels that the art that was suitable for them is not necessarily suitable for us; our art should be independent of male influence, and be influenced by thought and creations of women of the here and now. If she were to choose one person as a model for women's art forms today, it would be Tillie Olson, a woman to whom she gives high acclaim.

Rita explained at the end of her discussion of modern art forms that she felt it was necessary to air her views because she knew that this is and always will be an area where good art is created. She was encouraging us to continue in the direction in which we have already established ourselves so well; we are models for other areas, and should therefore try to create vision and to inspire our sisters to restore art to its place as a community experience. Bringing art back to the community will unite all as one, rather than set one artist or one poet or one composer as the superstar of that person's art form--a form to be copied for the sake of popular acceptance but which, in the copying process, leaves individual creativity behind. So, with these words fresh in the sisters' minds, Rita Mae Brown began to give her example of what she meant.

She began reading poetry. The poems did not cry oppression; they did not castrate the males of the world, nor were they poems of hate and outrage. They were love, humor, hurt and sensi-



tivity, and they were Rita Mae Brown. She read from Rubyfruit Jungle, a mostly-autobiographical novel, about a Christmas play she acted in as a child--a scene filled with warm, incredible happenings that brought all to laughter and then a quick silence prompted by fear of missing the next line because every line had a laugh or a chuckle. After hearing this excerpt from her latest book (and only published novel) I was dying to read Rubyfruit Jungle and to get to know Rita Mae better, and to know the parts of her life that brought her to the world of women.

Rita Mae hopes her next book, to be called Plain Brown Wrapper, will be picked up by a large publishing house, so that she can make a little money for a change and devote more time to writing and to developing a film company--another dream she hopes will become a reality. Rita Mae Brown is a woman and a living example for all: while others are crying oppression, sexism, male chauvinism, etc., she quietly sets a goal and works methodically towards it. The reality of the male-dominated film corporations does not bring hate to her lips, but rather a determination to change that--knowing that all things are possible if you try hard enough, well enough and long enough. She knows what she wants and doesn't let seemingly insurmountable obstacles get in the way of realizing her goals.

Rita ended her reading with a poem, "Sappho's Reply," the last line of which declares that "an army of lovers shall not fail." (This particular line of her numerous poems had been chosen as a banner to decorate the altar (or stage) where she had been reading. She hadn't noticed the banner until it was called to her attention after the reading; she laughed and suggested the sign be left up for the next day--Easter Sunday.)

After the reading there was a question and answer session. Rita was asked what there is about the magazine "Quest" that makes it different from other magazines. She responded that it is different



because it is trying to become a forum for ideas and opinions; it differs from "Ms." in that articles will be written by women from everywhere--not just by "staff" writers. It is hoped that this magazine will be an intellectual journal, a real place for thoughts to be exchanged rather than a place where the opinions of a few feminists are passed along to the many to become the total "feminist viewpoint." "Quest" is soliciting articles, graphics, photographs and other forms of expression that (according to a memo from the editors) "...will spur the creation of a real forum for discussion." Contributions may be sent to "Quest," P.O. Box 8843, Southeast Station, Washington, D.C. - 20003.

Rita Mae Brown stands out as an example of "I Am Woman." She is truly an example of feminist beliefs put into action. She is a free and moving spirit, and one hell of a woman. Thank you for coming to San Francisco, Rita Mae, and for being living proof of woman power.

♀   ♀   ♀  
+   +   +

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## BISEXUALITY AND THE LIVE-AND-LET-LIVE PHILOSOPHY

I have just finished reading the article on bisexuality, "Fan Fumbles" in the February issue of *SISTERS*, and the "...Is There Nothing New To Say?" article in the March issue. As a bisexual woman, I did not find the former offensive or derogatory to people in that situation. My only disagreement with it was the attempt to pass bisexuality off as merely a stage of development on the way to becoming exclusively homosexual. The idea that the article was a narrow-minded attack, however, was in my view totally unjustified. Ms. Murphy did have reservations about getting involved with bisexual women and presented those fears quite honestly.

I consider myself first a woman, then a bisexual. I have had beautiful experiences with exclusively lesbian women. I am too honest to deny my bisexuality, and for that reason am very cautious about sexual involvement with a woman who may be hurt or offended by the possibility of my ever acting on any heterosexual drives that might come to surface.

I love my sisters too much to betray their trust, and the fears expressed in "Fan Fumbles" were justified, and sensitive to all women's feelings and to those, like myself, who are bisexual. I appreciate lesbian women being aware of my problems, respecting the existence of the bisexual who is often made to feel like an outcast in all worlds. My gay friends are a deep and necessary part of my soul; to feel cut off from woman and denied acceptance because of my bisexuality would rip up a whole piece of my head.

I took no offense at that article; I feel very deeply for a woman who must be patient with the "limbo" quality of the bisexual woman's emotions. Most of the people in DOB with who I'm close know of my bisexuality. I have been made to feel more



a part of sisterhood with these women that I have in radical straight groups, where allegiance to a dogma often takes precedence over relating to other unique women with individual ideas.

Even had that bisexual article damened bisexuality, I would still have defended Ms. Murphy's right to express herself. (Too few women have ever had that experience). *SISTERS* is run by women for all women, and should be open to all who have anything to contribute, negative or otherwise. Any recommendation to tone down things, to avoid offending this group or that group, amounts to censorship--the antithesis of a free women's publication.

However, there are people who feel that tolerance means never having an opinion or any feeling that can be construed as being even slightly negative. Unlike the views expressed in the March article "...Is There Nothing New To Say?", I feel that criticism or "putting down," is a part of a healthy relationship to people and ideas. If *SISTERS* maintained a policy of being "goody two shoes" positivists, the entire magazine would become a boring, hypocritical pulp of jello.

Arguments and dissension are a normal part of life; without them we would be vegetables instead of human, feeling beings. I appreciate the openness of the *SISTERS* Collective in representing ALL literary expressions of women, no matter how vitriolic, nor how much they may or may not coincide with the opinions of the Collective members. It is one of the chief reasons I remain a DOB member and try to support its efforts in the community. I know of no other women's magazine with a complete policy of noncensorship--in fact no people's press I know in even semi-radical heterosexual liberation groups who defend that kind of freedom, with the exception of *DIALOG*, a people's press operated by Social Workers with whom I am associated.



*SISTERS*, to me, represents one of the few alternatives to a male-oriented, intellectual elitist society that inhibits self-expression in all but the chosen few. *SISTERS* has always allowed space for rebuttals to articles, and anyone who violently opposes a particular item should take advantage of that by submitting their objections, in article form, to the Collective. I don't always agree with everything *DOB* does or with the opinions expressed in *SISTERS*, but I know I wouldn't be stopped from saying so in writing: that, to me, is a real example of tolerance and a "live and let live" political anarchism.

--Maureen S. Flannery

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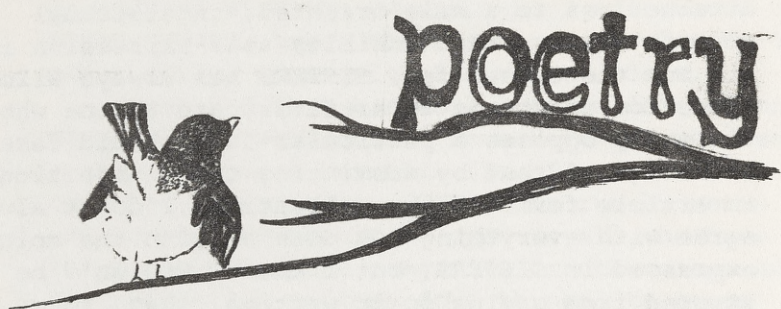
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Listen  
to the words  
    Lesbos,  
        dawning,  
            sweet awakening

Women and poetry  
Feeding sweet doves,  
island of gentle love

We were respected then.  
And we shall be again.

S. Regal



For D G

Ἀγάπῳ τὸ κόσμον,  
Ἀλλὰ μόνο μία γυναῖκα.  
Μία γυναῖκα κράτει  
τὴν καρδιά μου,  
Κράτει τὸν μυαλῶ μου.  
Ἐνῷ ὁ κόσμος κράτει  
τὰ χέρια μου.

I love the world,  
But only one woman.  
One woman holds my heart,  
my mind,  
While the world holds my hands.

Helen



TO MY SISTERS IN JOY, LOVE, PAIN AND  
WAITING

WOMAN...who wears no hat in the rain  
who cries at sad stories  
with her cat in bed  
who walks without fear amongst men  
who sings to herself  
even knowing she is heard.

WOMAN...who hides her face behind veils  
of bottled assurance of loveliness  
who scraps her legs with a razor  
twice a week without fail.

WOMAN...who is sure (most of the time)  
she is loved by her husband  
who seems never to age

WOMAN...who writes in her diary at night  
at home alone  
who doesn't turn down the corner  
but lets a tear mark her page

WOMAN...who carries her sorrows  
to the back of the bus  
behind flowers, out of sight  
who will never discuss  
with her co-workers, her days  
of waiting for the doorbell or phone

WOMAN...who still hears herself called  
chick    dame    and    gal  
who answers patiently to them all  
I will wait for you  
in love joy and pain  
until you answer only to woman  
sister and friend and of course  
the sound of your name.

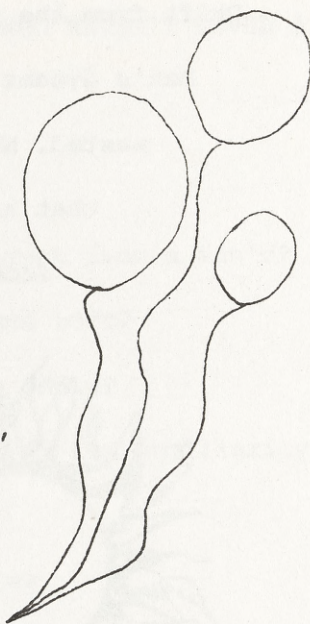
bitsyangelina



## Links

Links are our  
Changes of chains.  
Women are together  
Circling, bubbling,  
Floating and eclipsing.  
Women are each other's  
Balloons,  
Does each of  
Your balloons  
Become a tinted, faded,  
Picture post-card  
Of a lover?  
I gave a link, a trinket,  
To my best friend R..  
R. gave it to S..  
Now S. glares at me  
When I refuse the link  
That I gave to R.  
In the first place.  
I won't tell her.  
Changes of links

Interwine, miss,  
Mesh, non-mesh,  
Branch,  
Spread.  
Do we name  
this one brief moment,  
Happiness?



Dory Murphy



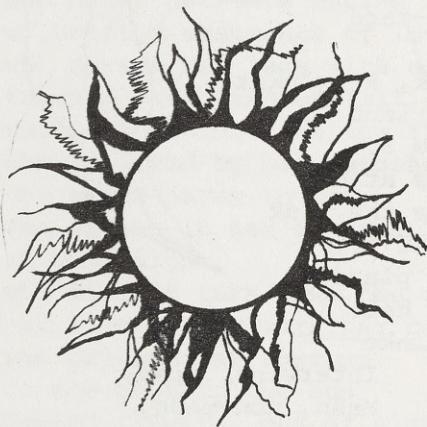
Drift from the pages of *History*

Men's dreams that were not

wasted. Men's words

that have not

faded,



NOW

is the time

for women's voices

N O W I s the time for

Women's dreams to come true.

L. Esstelle



DEDICATED TO ALL WOMEN WHO HAVEN'T LOVED A WOMAN

Must you run from me?

Are my hands so different from a man's?

Or my lips too full and soft?

Do my eyes affect you oddly?

Is my body so strange in its familiarity?

Am I so different?

Is my love so terrible?

Or is the fear growing from some deeper root

Understood only by poets and weeping mothers?

Must you run from windows beneath the skin?

Listen, your answer may be different than mine

But don't run from the question.

Rita Mae Brown

*Taken from her book,*

*SONGS TO A HANDSOME WOMAN*



SUNDAY	MONDAY	TUESDAY	WEDNESDAY
FULL MOON 12-12PM	FULL MOON CLOSED	FULL MOON 4-12	FULL MOON
MAY		1974	1 MAGGIE "OPENING U TO WOMEN BERT DORY & DEE HAVE A POET ING AT SCOT 8:30 P.M.

<b>5</b> POOL TOURNAMENT AT SCOTT'S \$50.00 PRIZE!	<b>6</b> HAPPY B. DAY TO MOM FROM MELINDA	<b>7</b>	<b>8</b> FREE GAIL & DIAN SEE PAGE HAPPY B. DAY CAROL L.
<b>12</b> Mother's Day L.M.U. AUCTION AT SCOTT'S 7:00 P.M.	<b>13</b> COUNSELING 6-8 PM "SISTERS" COLLECTIVE MEETING AT 7:00 P.M. DEADLINE	<b>14</b> HAPPY B. DAY BONNIE "HIGH NOON" MOVIE CLASSIC WITH GRACE KELLY AT SCOTT'S 50¢ 8 P.M.	<b>15</b> SPEC QUEST SPE MARGO ST OF COYOT
<b>19</b> AT SCOTT'S POETRY READINGS BY HEATHER & SUSAN GRIFFIN MUSIC BY BETTY KAPLOWITZ AND DEBBIE LEMKE	<b>20</b> Victoria Day (Canada)	<b>21</b>	<b>22</b> NOW, LES TASK FOR GLIDE CH
<b>26</b>	<b>27</b> Memorial Day COUNSELING WITH JILL 6-8 P.M.	<b>28</b>	<b>29</b> OPEN POET READING YOUR POET READ



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<p>MOON 4:12</p> <p>MAGGIE</p> <p>OPENING UP</p> <p>WOMEN"</p> <p>DORY &amp; DEBBIE WILL</p> <p>A POETRY READ</p> <p>AT SCOTT'S AT</p> <p>9 P.M.</p>	<p>FULL MOON 4:12</p> <p>2</p>	<p>FULL MOON 4:12</p> <p>3</p> <p>JONI BECKER</p> <p>GUITARIST</p> <p>AT FULL MOON</p> <p>9:00 P.M.</p>	<p>FULL MOON 4:12</p> <p>4</p> <p>S.O.L.</p> <p>HYKE &amp; PICNIC</p> <p>SEE PAGE 31.</p>
<p>FREE RAP!</p> <p>L &amp; DIANN</p> <p>PAGE 29</p> <p>RYB DAY</p> <p>OL L.</p>	<p>9</p>	<p>10</p> <p>CAROL LENZINI</p> <p>WILL SING AT</p> <p>FULL MOON - 9:00 P.M.</p>	<p>11</p> <p>W.A.R. WORKSHOP</p> <p>2:00 P.M.</p> <p>AT FULL MOON</p>
<p>5 SPECIAL</p> <p>BEST SPEAKER</p> <p>RGO ST. JAMES</p> <p>OF</p> <p>COYOTE</p>	<p>16</p>	<p>C.R.H.</p> <p>SYMPOSIUM FOR</p> <p>PARENTS OF</p> <p>GAYS</p> <p>SEE PAGE 30</p>	<p>18</p> <p>S.O.L. PARTY</p> <p>8:00 P.M.</p> <p>SEE PAGE 31</p> <p>OPEN BOARD</p> <p>MEETING - 3:00 P.M.</p>
<p>2</p> <p>Q.W. LESBIAN</p> <p>SK FORCE AT</p> <p>IDE CHURCH</p>	<p>23</p> <p>Ascension Day</p>	<p>24</p>	<p>25</p>
<p>9</p> <p>EN POETRY</p> <p>ADING - BRING</p> <p>OR POETRY TO</p> <p>READ</p>	<p>30</p>	<p>31</p> <p>COMING-OUT RAP</p> <p>PAULA &amp; JILL</p> <p>7:30 P.M.</p> <p>504</p> <p>AT D.O.B.</p>	

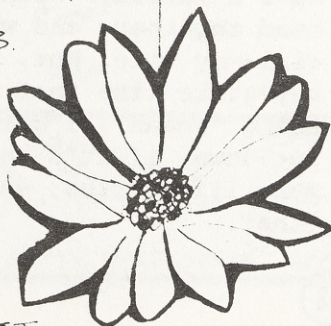
FOR MEMBERS

FOR NON-MEMBERS

7-9 P.M.

FULL MOON

4416 18<sup>TH</sup> ST.





March 20, 1974

Dear Maxine,

Read your article in the March issue of *SISTERS--*". . . Is There Nothing New To Say?" and just had to write to you.

The only thing I can add is, RIGHT ON! If I didn't know better, I'd think I wrote that article myself, (Except I don't write as well as you do.)

Occasionally, I go to meetings at the Gay Community Center in L.A., and I have heard over and over all the "Put Downs" you mentioned. I'm more sad than angry about it. I feel that many of the sisters, especially the younger ones, are so caught up in the Women's Lib movement, that they have taken that philosophy as Gospel.

I'M over thirty, so I was raised with "Role Playing", in Straight life and Gay life, and since I'm from Boston, I got into the "Butch--Femme" thing as soon as I entered Gay life. I'm still into it. It feels right to me and that's what I consider to be where it's at. What feels right. Sure, I get put down for my "Sexist" attitude, but I refuse to let it get to me. I've played the scary and dangerous game of getting inside my own head, and I won. I like me. I like being Gay, I like being Butch. I would love to have a marriage with a Femme girl who has her head together, and who enjoys being a girl--my girl--my wife. But, there just don't seem to be any girls like that around anymore. Too busy being "Woman", I guess. I don't mean that as a put down, if it's their thing, fine. There are many life-styles, and any one is as good as any other.



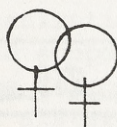
I have straight friends, gay friends, hippy friends, bisexual friends, even a "drag queen" friend. Why Not! Live and let live, I can dig it. When do we have a People Liberation.

Well, that's about it for me. I love you, Maxine, for speaking up about all this business. Everybody else is afraid to because they will be "Put Down" for their opinion.

In closing, let me say that if I ever find the little girl who fits into my life, you'll get your article about a happy Butch and Femme.

Best of Luck & lots of love,

Michael Lyn



# Sisters

~ by and for Gay Women ~

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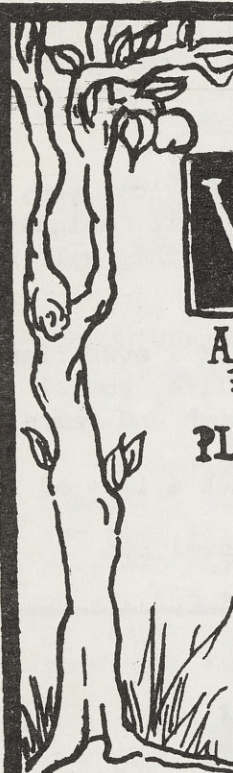
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## DEAR WOMEN OF THE S.L.A.

by Dory Murphy

*(The following commentary was written in response to a letter written by Ms. Nancy Ling Perry and published in the San Francisco Examiner on February 10, 1974. A censored, chopped version of this article appeared in a Bay Area biweekly feminist journal. The author gratefully acknowledges the openness of the Sisters Collective in accepting the full article.)*

WHAT does the S.L.A. dole out to the women of this country? Was your letter supposed to create sympathy from us? The letter offers us no strong woman's voice: it offers movement women nothing with which to identify. You speak of your comradeship with your brothers of the Symbionese Liberation Army. How many women are in your organization? Do most of the women of the S.L.A. hold supportive roles such as you? It is the same supportive role that has been thrust upon our sisters throughout history. Is your work within the S.L.A. recognized for its' merits or are you identifiable to other S.L.A. members as 'Littles' "old lady"? Are you merely a woman-toy of the S.L.A.?

We, women of the feminist revolutionary movement, accuse you of deserting us. At this time in herstory it is difficult to believe you could be so blinded by this country's male supremacist culture. If you are a revolutionary, you would understand that the first tenet of modern revolutionary politics is that womens' freedom is the first step toward the liberation of all people. For the first time we women can seize the opportunity to stand as revolutionaries. Now we must define the footholds that will make the revolution a reality.

The difference between a reactionary and a revolutionary should be clarified. A reactionary



employs the same tactics as the power structure he is attempting to overthrow. A revolutionary realizes that the present power structure can not be cured and she offers to replace the entire system. The S.L.A. tactics are those of reactionary terrorists.

The male supremacist culture we live in encases the countrys' minority poor on the brink of complete destitution: the welfare rolls are an effective means of control. As you, the S.L.A., said on the third tape, "the poor are offered a few crumbs of food from the power structure to placate them." With these token pacifiers of substance we, the poor, quiet our frustrations in exchange for a substandard existence. And what are the "revolutionary" demands of the S.L.A.? You demand more food, which is a reactionary bid that plays the power structure game. If you were revolutionaries you would have negotiated for a better price: for example, for the cost of educating a thousand minority sisters and brothers.

Revolutionaries should educate the people to the reality that all the food or all the money in this country will not be a balm to the wounds of our lower classes. It will take generations for the people to become aware of the poverty that has been forced on our minds. If we were to unlock the doors of our technology to our gifted sisters and brothers we would start on the road to our freedom.

Another characteristic of the male supremacist culture is exploitation. In the merchants' book the golden rule is to charge as heavily for the goods as the traffic will bear. To quote U.S. Attorney General Saxbe, "they(the S.L.A.) will continue making demands." You of the S.L.A. are playing by the same rule book: you are extorting a heavy price for the goods (Ms. Hearst). Your tactics are not as revolutionary as you purport. What is so revolutionary about blackmail? And who will pay the price of your foolish fanaticism? Obviously you are possessed with the fanatics mind:



there is no doubt that you are willing to pay the price of your actions with your lives, but for what purpose? Conditions will not change with your death. The people will remain to bear the whipping of the right wing backlash that will follow your insanity. The people will endure.

In your arrogance you have robbed the people of their voice. This crime that you have perpetrated against the people will never be forgiven or forgotten. You would have the world believe that you speak for all the people. The social sicknesses that permeate this society can NOT be cured by your terrorist slaughter. The remedies lie in the education of the people. It is the people who carry this responsibility. We, the revolutionaries, can only hope to open their minds. It is the people who must decide how and when to make the revolution. It is an outrage against the people to seize their voice. Do you of the S.L.A. purport to speak for the starving reservation Indian child or the black ghetto youth? With time the people themselves will find their own articulate inner voice: the great revolutions that were made in Russia and France were an upheaval from every class of the society.

The radical left and feminist political movements in this country could be set back fifty years because of the S.L.A. actions. Yes, it is easier and quicker to bear the consequences of fanaticism. A revolutionary patiently waits for the voice of the people. The revolutionary realizes the complexities of the struggle and knows food will never satisfy the starvation of the peoples' minds. The cheap theatrics of terrorism will never cure the diseases that cripple the people.

In conclusion we, feminist revolutionaries, realize that the kidnapping of Ms. Hearst can never be erased. The only sane solution would be the speedy release of Ms. Hearst in good health.

*(Note: The writer understands that this brief commentary has not explored the full scope of the*



kidnapping. However, it is intended to act as an impetus to further thoughtful discussion. All feedback from sisters will be appreciated.)

POWER TO ALL THE PEOPLE

O O O  
+ + +

### TO MY SISTERS EVERYWHERE IN THE REVOLUTION

*Dear Sisters,*

*If you are working hard in the Movement and you allow women to rip-off your energy than you are allowing them to rip-off the Movement.*

*Many of us in the Movement are here because we are tired of taking garbage from men and want to build alternatives for women; but let us not be blind to the fact that certain women can also be oppressive and couldn't care less about other women or themselves. Let us not allow these women to rip-off our Movement.*

*In the Struggle,*

*Liane Esstelle*



**Sexual ignorance is not bliss**

**SAN FRANCISCO SEX INFORMATION**

A Non-Profit Community Phone Service

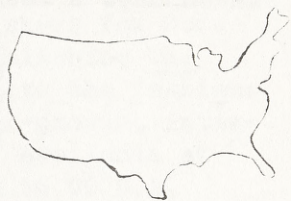
(415) 665-7300 Phone hours: 3 to 9 p.m. Mon. through Fri.



## BROADER NEWS FROM FAR OUT LESBIANS . . . .

### "THE CENTER" OPENS IN TEXAS

- DALLAS, TX. Dallas DOB announces the opening of The Center at 4612 Victor Street, a gathering place to rap and socialize. Betty King, writing in *The Monthly DOB'R*, notes that "The Center is also offering library facilities and will be having rap groups in the near future....At the present there is a limited crisis line open from 6pm to 8pm every night and all weekend. Someone will be at (214) 742-1947 to answer your questions and just to listen."



♀

### NEW YORK AND MADISON OPEN LESBIAN SWITCHBOARDS

- MADISON, WISC. "After expending much misplaced energy, the dykes of Madison have finally gotten together to form a combination rap-information-counseling (and we use the word in its loosest sense) group to serve the women in our community....7 days a week, 7pm to 10 pm."

Lesbian Switchboard  
550 State Street  
Madison, Wisc. 53703  
(608) 257-7378

(News release, March 19, 1974)

♀ ♀

- NEW YORK CITY. "...We are Lesbians and we can talk and listen to each other...." New York City's first Lesbian Switchboard is seeking callers, callees, resource information and financial assistance. "We feel it would be important to women all over if there were a switchboard in every city and if we could all share our knowledge....call us



and let us know your're there." 5pm to 11 pm,  
seven days a week: (212) 741-2610.

Lesbian Switchboard  
P.O. Box 929  
Madison Square Station  
New York, N.Y. 10010

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### UPDATED GAY BIBLIOGRAPHY NOW AVAILABLE

- PHILADELPHIA, PA. "A Gay Bibliography,"  
published by the Task Force on Gay Liberation of  
the American Library Association has been revised  
for the third time and is now available--free if  
ordered with self-addressed, stamped envelope, or  
5¢ per copy if ordered in quantity. A four-page  
leaflet, "This carefully compiled non-fiction  
bibliography emphasizes materials that support a  
positive view of homosexuals and homosexuality."  
For your copy, write:

Barbara Gittings  
Task Force on Gay Liberation  
American Library Association  
Box 2383  
Philadelphia, PA 19103

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### SEXISM IN MENTAL HEALTH PROFESSIONS UNDER STUDY

- KANSAS CITY, MO. K.C. Book Collective in  
search of contents for a book on sexism in the  
mental health professions. "Plain language, no  
jargon." Send stories, articles, poems, questions,  
or whatever to:

Kansas City Book Collective  
c/o Carol Liu  
218 N. 12th Street  
Kansas City, MO 66102

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(more →)



## LESBIAN-FEMINIST PUBLICATIONS LIST LENGTHENS

- WELLINGTON, NEW ZEALAND. Sisters for Homophile Equality (S.H.E.) is now publishing The Circle. "It is our purpose to unite the lesbians of New Zealand as part of the ever-growing international movement of gay women." Available at \$4.00 (New Zealand dollars--about \$6.00 U.S. Dollars), from P.O. Box 427, Wellington, New Zealand.

♀

- PHILADELPHIA, PA. WICCE makes its second appearance in an "Early Spring" edition with articles on Racism, Women in Prison, Wine, Women & Song, plus photos, classy graphics, songs, book reviews and lots more. A together-looking paper: congratulations to the WICCE Collective. (See page 20 for more details.)

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# LAVENDER WOMAN

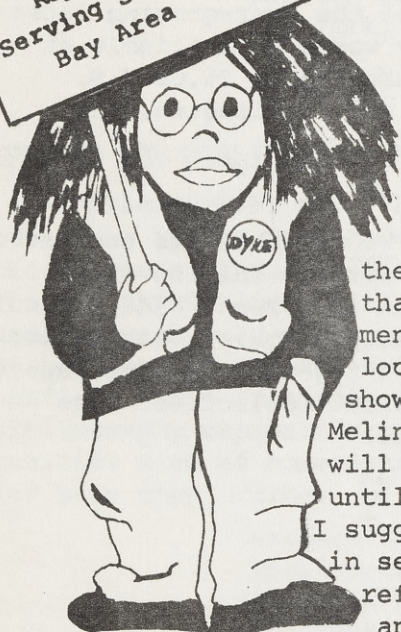


## OUR LESBIAN-FEMINIST NEWSPAPER

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LOCAL LESBIAN (news)  
FLASHES by your  
Local Lesbian  
Representative  
Serving SF & the  
Bay Area



Crawford Barton, gay man photographer, now has a showing at the De Young Museum here in SF. It is one of the few shows there that that makes a gay statement. Three of DOB's local lesbians are in his show; Roberta Dill (Bert), Melinda and Liane. The show will be there, free of charge, until June 2nd, 1974. May I suggest; anyone interested in seeing gay lifestyles reflected with taste, go and see Crawford's show.

In July, he will have another show of portraits at Eureka Federal Savings at 443 Castro Street. Presently, Crawford is working on a book of photos and poetry.

\* \* \*

Last month, the Local Lesbian went to a Value Giant Shopping Center to see Miss America. Among a line of all men, waiting to get an autograph picture Local Lesbian stood. When her chance to speak came, L. Lesbian told Miss America not to write it out to her name but just write down her initials. As a results, we now have at DOB an autograph picture of Miss America which says:

"Hi to D.O.B. Much happiness to you

Rebecca Ann King Miss America 1974"



Beverley Luce died of a gun-shot wound. It is presumed by many (including SF Police Dept.) that it was self-inflicted. She was buried at Holy Cross Cemetery in April, 1974. Diane Richardson has said, "If there are or is any organization within the gay community who would like to set up a memorial fund, please contact me... ." (This quote is taken from the gay publication, *SENTINEL* of March 28th, 1974.) If you'd like more info. or help set up a Beverley Luce Memorial Fund call Diane at 922-5120.

\* \* \*

The DOB library will be glad to accept any books and/or money contributions.

\* \* \*

Have you noticed all the new energy within our Lesbian Community? The women's coffee house, the Skill Center and the International Women's Day Celebration are examples of exciting happenings. Still, many of our needs as gay women are not being met. There are so many good things we can do with just a little structure and a lot of support for each other. DOB already provides these 2 elements--now it's up to us to turn them toward the work and play we want to do. Wednesday, May 8th at DOB, we will bring together our ideas and interests and create some workable plans from them for the near future. The rap will be free and open to all. Bring your friends and some enthusiasm. Let's get our heads together!

\* \* \*

**NEEDED SPACE** for Women's Information & Resource Center - Rent approx. \$250.00 a month-1,000 sq. feet area-Location near Market between Van Ness & Castro or other locations that have good transportation and are safe-IF you know such a space available call 431-7767 or 771-8212.



## L.L. NEWS CONTINUED

The Full Moon, (women's coffee house), at 4416 18th Street needs women to volunteer on a regular basis to help keep it open. If you care to help just call during their regular hours which are mentioned in the calendar.

864-9274

Also, the place is open for women who want to use it for poetry readings, jam sessions, raps, art displays, music, other forms of entertainment, etc. As of now, they cannot afford to pay anyone who may want to entertain, but you can pass the hat. I am still very much impressed by their efforts: it's a place where women define their own space.

\* \* \*

Members will be able to borrow books starting May 15th. If you do not have a blue membership card, and you wish to borrow books please come into the office and get one.

\* \* \*

On May 18th, 1974 there will be a one-day symposium designed exclusively for parents of Gay persons, exploring the difficulties faced by parents in accepting their child's Gayness, etc. It is sponsored by C.R.H. (Council on Religion and the Homosexual). If you care to attend it cost \$10.00 per person. For more information call at 863-2295. Also, they will be needing gay speakers (lesbians): anyone interested in taking part call Marly at her home phone number which is 566-3531.

\* \* \*

Ruth and Sue have been contributing books for the past few months--the Daughters of Bilitis and Helen wish to thank them publicly.



A new East Bay S.O.L. (Slightly Older Lesbians for 30 and older) Group is forming! They will be having a hyke and picnic on Saturday, May 4th at Lake Chabot at 10:30am. Boating & Fishing Available Bring your own food, drink, etc. The more the gayer! For more information call Berni at (415) 483-5143.

\*                      ALSO                      \*

An organizational meeting & party of the East Bay S.O.L. will be held on Saturday, May 18th at 8pm. New people especially welcomed! Bring ideas and your own poison. They will meet, eat, drink and maybe dance! (Bring your favorite records or whatever) it will be at Berni's home at 2011 Howe Drive in San Leandro. For further information & directions call Berni at (415) 483-5143.

\*                      \*                      \*

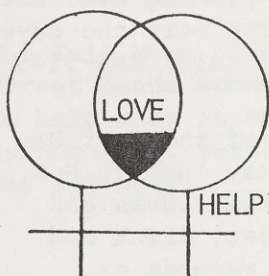
This month's cover was done by Beverly Cameron. She is one of the 5 artists who put together and had "I Am Woman I Am Artist" portfolio published. This beautiful portfolio displays the works of 17 different Bay Area women artists and is being sold at most women's bookstores, The Full Moon, Scott's, Women's Centers, and across the country. It only costs \$5.00! It is mainly being sold through mail orders. It contains 53 prints. This particular picture has been selected for April's cover because it is one out of the entire profolio that really impressed me. Ms. Cameron conveys a lot of feelings with such few lines--lines with a strong but gentle flow of poetic freedom.

\*                      \*                      \*

During Rita Mae Brown's stay in SF, she autographed many of her books. DOB purchased 2 of them for our library: Songs To A Handsome Woman and Rubyfruit Jungle. We had one of them autographed which says, "Dear DOB, If Sisterhood is Powerful Lesbianism is Heaven.- Rita Mae"



## DAUGHTERS OF BILITIS



NEW YORK CITY CHAPTER

HELPING THE SPANISH SPEAKING LESBIAN

New York, March 26, 1974

Hello,

We're very proud to announce to you the starting of a new DOB Chapter: New York City Chapter for spanish speaking lesbians is now on the road.

Of course, any lesbian of any nationality, race or religion will be welcomed to our group.

We're offering our help to any problems, questions or translations you may need with spanish speaking women in your group.

Any information relative to our group will be promptly answered. Hoping to hear from you soon.

LOVE & SISTERHOOD

*Mary Toyos*  
MARY TOYOS

MAILING ADDRESS: P. O. BOX 514  
PLANETARIUM STATION  
NEW YORK, N. Y. 10024



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  - P.O. Box 137  
Northwood, NH 03261  
(Don't say DOB: they  
must be anonymous)
  - Ft. Worth  
P.O. Box 1564  
Ft. Worth, TX 76101  
(817) 924-8598
  - New York City  
c/o Mary Toyos  
P.O. Box 514  
Planetarium Station  
New York, NY 10024
- This space awaits a  
new DOB chapter.  
Do your own and let  
us know who you are!

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THE INDIVIDUAL WRITERS AND NOT NECESSARILY THOSE  
OF THE SISTERS COLLECTIVE OR THE SF DOB BOARD.



